

THE
PŌOROOS-PURIKHYA,

OR

Collection of Moral Tales,

TRANSLATED

FROM THE ORIGINAL SUNGSKRIT INTO ENGLISH,

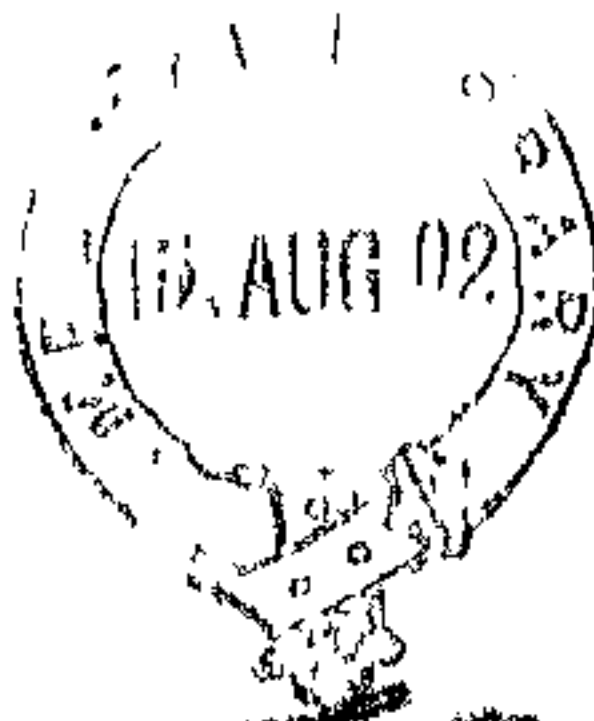
BY

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OF SOBHA BAZAR, CALCUTTA.

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College of Medicine



it to J. C. Marshman, Esq. the highly obliging editor of the *Sumachar Durpun* (a Bengalee newspaper) who has revised all the tales from the 3d to the last. These honest acknowledgements were deemed necessary by the Translator, who has but recently devoted himself to the compilation and translation of amusing works. It is his ardent hope that every reader into whose hands these pages may happen to fall, will feel himself amused by the perusal of them, and thus afford him encouragement to prosecute the plan which he has undertaken, with the view of familiarizing himself with the English language, and becoming advantageously known to those whom he respects. His chief object, is to afford himself opportunities for acquiring a fuller knowledge of the English language, in which almost all his countrymen take delight, and which he himself so highly prizes.

The Translator cannot conclude this short preface without expressing his heartfelt acknowledgements to the learned Bishop of Calcutta, and to the Editor of the *Durpun* for their great kindness in assisting him to carry his wishes into effect.

As many valuable and interesting works have been published by modern writers calculated to please and instruct the public, the translator of this little work is anxious to amuse his friends as much as lies in his power, by translations from Sungskrit works. He trusts he shall not be considered an interloper in thus offering to them a few tales as a token of his desire to amuse them. The work is printed for gratuitous distribution among those who take a delight in such publications, but more particularly among the enlightened friends of the translator.

KALEE KRISHUN.

April 30th, 1830.

A SHORT ACCOUNT OF THE TRANSLATOR'S ANCESTORS.

IN the reign of Aligow-hur Shahi, or Shah-alum Badshahi, the late Governor General, the Right Honorable Lord R. Clive, took a survey of the Western Provinces in the company of several Omrahs or Noble persons, among whom the Translator's Grand-father, Muha Rajah Nuba-krishun Bahadoor was one, who was then His Lordship's Dewan. When they arrived at Delhi, His Lordship visited His Majesty, who invested the Honorable Company with the Title of Sabut Jung, with the privilege of ruling over the three Soobahs of Bengal, Behar, and Orissa; at the same time the Title of Muha Rajah and Rughoobeer Jung Bahadoor, was also granted by His Majesty to the Moonshee Nuba-krishun, with the equipage of Sushi hazaree munsib, Four thousand Horse Artillery, Palkee Jhalur-dar, Toghe, or Flag, Kettle drum, &c. After which, when His Lordship returned to the Presidency, he was quite delighted with the fidelity, integrity, and zeal of the said Muha Rajah in the Honorable Company's service. His Lordship out of great condescension and favor, brought for him a gold Medal from England, presented by the Honorable Company as a token of respect, on which was engraven in Persian characters, the Title of Rajah Bahadoor under the arms of the said Honorable Company,

and that of Lord Clive, in the year 1187, for which favor the Rajah Bahadoor gave a portion of Ground for the Cathedral yard, and for which act of generosity he received the thanks of his Lordship.

When the late Governor General, the Honorable Warren Hastings and Rajah N. Bahadoor, were both very young, the Rajah was his Persian Preceptor, till the year 1750 as may be seen in page 219 of "Hastings' Trial." This noble personage also invested him with the additional Title of high and powerful.

He died A. D. 1798 at the age of 63, leaving three Daughters, and two Sons, one of whom the Translator's late Father, Muha Rajah Raj-Krishun Bahadoor, was invested with the Title of Muha Raja and Bahadoor by the late Governor General, Sir John Macpherson, and also by His Highness the Prince Meerza Shugoofa bukhuta Bahadoor, who was a son of Meerza Jahandar Shahi, the successor to the Throne of the King Shahi Aium Badshahi Ghazee, and by the Vizier Azum Nabob Asuffedowla Bahadoor, and by the Nazem-Bengala, Nabob Babur Jung Bahadoor.

This Muha Rajah was acquainted with several European Noblemen, and was so very much pleased with the oriental Languages that he spent whole days in the company of learned Mahomedans, so much so, that His Highness the Prince Meerza Solyman Shekole, sent him a recommendatory Shukka, or royal letter, on behalf of a very enlightened person Azuf Shahi by name. The Rajah immediately appointed him his Aid-de-Camp, and when

he heard of a distinguished person named Meerza Jhontupesh, who had arrived at Calcutta having relinquished the Service of the Dacca Nabob, he brought him to his residence, and appointed him to be his Preceptor in the above mentioned languages. Since that time the said Muha Rajah composed seven Dewans (or Poetical Works) and also a History of the King Moouzum Shahi, in the Oordoo Language.

He died at the age of 42, A. D. 1824, leaving two Daughters and eight Sons, of whom the Translator is the Second, who was himself blessed with a Son A. D. 1829, whose name is Koonwur Hurryndea-Krishun.

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Calcutta, the 12th July, 1830.

TALE I.

On Charity.

To narrate a charitable man's actions is to induce one to exercise benevolence towards others, with the view of securing prosperity in the world.

ILLUSTRATION.

IN the city of Ojjuyinee lived a Rajah named Vikrumajit, who on hearing at a certain time a Bard bestowing encomiums on another Rajah, Burraho by name, was highly enraged, and wished to know on what grounds such encomiums had been bestowed, when it was replied by the Bard, "Sire, we are in duty bound to praise such as are deserving of it, as well to encourage warriors, as to check the vicious; but if your Majesty be displeased at my conduct, and resolved to kill me, it matters little, for no disgrace can fall upon my posterity, in as much as I have not done any thing wrong." The Rajah listening to this, rejoined interrogatively, "What did the Burraho Rajah's bravery consist in?" To which the answer was, "In his having a golden edifice daily at his gate, and in his having it broken, for the purpose of distribution among the poor; which fact if it be doubted, can be proved." The Rajah then desired that the Bard would continue in his city, until an enquiry could be made about the matter; for if it were a fact, he would merit some reward. This being agreed to,

the Rajah retired into his Chamber, and began to reflect on the probability of such an occurrence ; and having deputed his vizier to act during his absence, he went off speedily to make the enquiry in person, which he did on the shoulders of two Bards, Ugnee and Kokeel. On reaching the spot, he disguised himself and appeared before the Burraho Rajah, whom he thus addressed in his assumed character, “ Sire, I am a door-keeper of the gallant Rajah Vikrumajit, and am come to serve you from having heard of your Majesty’s fame.” The Rajah then agreed to engage him as such, and he saw the golden edifice as the story had been told, and was surprised to find it true. “ Why,” he asked, “ could he not have the same effected at his own gate?” Engaged in this train of thought, he at midnight followed the Burraho Rajah to the river side, whither he used to go in solemn meditation for the purpose of performing his religious ceremonies. Then he saw the Rajah jump into a vessel full of scalding oil; when he had thus devoted himself to death, a certain goddess restored him immediately and granted his prayer, viz. that of having a building of gold for the poor. This being over, the disguised Rajah Vikrumajit imitated the Burraho Rajah on the following night by doing as he had done, and found a similar result; so he believed the Bard’s declaration, and returning to his own country resumed his kingly office, and rewarded the Bard most handsomely. After this the Burraho Rajah went to the river, where finding no vessel, he was amazed and perplexed for the loss of it. A voice however thus consoled him,

“No further observance is required from you ; so
 “you may return with the expectation of obtaining
 “a golden edifice daily without labour.” The Rajah
 Burraho, hearing this, returned home sorrowfully,
 and lay restless in bed ; but to his great joy the next
 morning found the golden edifice as usual.

Then the very Bard who had praised this Rajah
 before Vikramajit, bestowed similar praises on him,
 and extolled him to the highest degree for his cour-
 age and charitable actions.

TALE II.

On Sympathy.

*He that hath a sympathetic heart, is superior to all,
 for even the hearing of such a person's name affords
 satisfaction.*

ILLUSTRATION.

ON the banks of Kaleendi river, and at a place
 commonly called Yogineepore, a Mahomedan Prince
 used to reside, who chanced upon a time to be dis-
 pleased at his general named Mahimashaho, who
 dreading his anger, under the impression that an
 offended king, a serpent, and a traitor, were not to be
 relied on, thought proper to take his flight with his
 family to some foreign region, as he concluded that
 his staying there would occasion misery. Thus
 thinking, he prepared to set off, when suddenly
 he recollected a Rajah named Humber Deva, as
 being of a compassionate disposition, under whom
 he wished to seek shelter with his family ; he accord-

ingly presented himself before that Rajah and sought protection, which the Rajah refused not, but expressed himself thus, "Fear not, as under me none can harm you, not even the grim king." The general being encouraged at this, brought his family and lived with them under the Rajah in the fort of the city of Runstumbha ; which circumstance coming to the knowledge of the Mahomedan Prince, he was highly irritated and ordered his men to prepare for battle, which began so dreadfully, that the atmosphere was darkened by the smoke of the artillery. The first engagement being over, the Mahomedan Prince sent an ambassador to Humbeer Deva stating, that unless the general were deprived of his protection, a war would ensue, his Fort be taken, and the general slain ; but Humbeer Deva quite unconcerned, replied, that he was well prepared to use the sword so long as it was for the defence of any under his protection. The ambassador receiving this tart answer, returned to the Mahomedan Prince, and related what he had heard, which caused a second war to be maintained for three years, whereby much bloodshed was occasioned, so much so that the Mahomedan Prince, was about to retreat from the field, when two of Humbeer Deva's counsellors, who were traitors, went to the Mahomedan Prince, and agreed to disclose their Rajah's secrets to him, that he might secure the victory, as a famine in the land had actually given a fair opportunity of success.

The Mahomedan Prince hearing this, resumed his courage, and continued the war, which frightened

the Rajah Humbeer Deva so much that he began to consult his ministers as to what could be done and they comforted him with the assurance of fighting for him to the last, but the poor general came and thus addressed him, "Sire, since danger awaits your Highness, let me be expelled from hence;" to which he replied, "Rest contented where you are, for you shall not be sent away to be molested." This reply so much pleased the general, that he volunteered to signalize himself in the battle if the females were removed from the castle, at which they observed, that since their husbands were to devote their lives to the defence of the protégé, and since no climbing plant could thrive without the aid of a tree, it was impossible that they could survive their husbands, their religion moreover enjoining their dying for their husbands on the funeral pile. This observation being heard, the Rajah accompanied with his skilful warriors mounted an elephant and coming out of the Citadel, fought valiantly and greatly terrified the opposite forces by exhibiting several headless corpses; but unhappily, the battle ended in the termination of his own life.

Behold then the marvellous actions of Humbeer Deva who having quitted his valuable possessions, out of mere compassion, exposed his life in a cause so praise-worthy and met a glorious death.

TALE III.

On Hostility.

By hearing that, through which the pusillanimous may become brave, the indolent diligent, and all other persons successful.

ILLUSTRATION.

IN the city of Mithila, there was born a certain Rajah of the Karnat nation named Mallya Deva, who had a son, Mulla Deva, a youth of great and astonishing energy, who considered that as the kingdom governed by his father was enjoyed by him without molestation, as Indra, (the king of deities,) it was no proof of valour or excellence on his part, but that he who lived upon what he had acquired was alone worthy the name of a valiant man; for a child, a woman, and an idiot, must be dependant, but a lion, and a man of talent were masters of their own destinies and no wealth was so valuable as that gained by labour. He thought moreover that none could by any means manifest filial affection without pain and labour; even as ancient authors admit that a father of many sons is not honoured unless one of them be distinguished. Under this impression he thought of venturing to the city of Kanyu-Koobjya, and advancing himself by his own exertions, in order to diffuse his fame and thereby gratify his father. The young Rajah then hastening to that city paid a visit to Joychundra, the Rajah of Kassinagore, called by the citizens Kāsissore, who with due respect conducted Mulla Deva to the

palace, and appointed him his chief counsellor or principal attendant.

Mulla Deva by his attention, and assiduity extended his renown far and wide. One day being vexed at some slight shown to him, he reflected in his own mind that it was difficult for a man to gain respect, or even to be noticed by a Rajah of narrow understanding; and that though one were even learned, he could expect no better reception. Having made this observation, Mulla Deva exclaimed, "O! Protector of mankind, I came to crave your assistance from a conviction of your religious principles, but now I propose to proceed elsewhere." The Rajah upon this said, "O! illustrious youth, what emotions now fill your mind? and on what principle do you long to go to some other spot?" To which Mulla Deva replied, "The honor and respect you formerly conferred on me are already declining (like the sun in his evening declination) which causes me to dread you and induces me to quit your royal service."

The Rajah on hearing this, answered, "How came you to guess my thoughts?" Mulla Deva replied to the Rajah, "If we can display a manly intrepidity, doubtless we may obtain the favor of a king, as it is the chief object of heroes to be favoured by a king; they cannot however expect it but by a display of heroism, I look forward therefore to a battle in your kingdom, that I may display my heroism and receive rewards." The Rajah replied, "I receive revenue from all quarters, hence no Rajah withstands me in battle; then as no one is ever

“ desirous of becoming my enemy, with whom can
 “ there be any combat ?” Mulla Deva said, “ The
 “ conquests of a king are the source of happiness to
 “ his kingdom, wherefore without war no one can in-
 “ sure victory, and without victory, there can be no
 “ pleasure ; if therefore, O MahaRajah, your Majes-
 “ ty grant me permission to depart, I am ready to do
 “ so, and wherever I go, the monarch will not fail to
 “ war against you.” The Rajah on hearing this,
 felt enraged, and said, “ O gallant Mulla Deva,
 “ art thou speaking thus proudly ? depart then to
 “ such a place as thou desirest, and I will follow
 “ thee.” Then Mulla Deva said, I now proceed ;
 and went off to the Rajah Chikore, with whom he en-
 gaged himself. This circumstance having come to
 the knowledge of his former master, he was great-
 ly irritated and hastened to the spot with a large
 force. Rajah Chikore then enquired of his friends
 what they thought proper to be done to withstand
 Kasissore, since he had come in such great wrath.

The counsellors here consulted, and replied by
 saying, “ How can your Majesty enter into a
 “ war with so small a force ? In our humble opi-
 “ nion it is better for you to give up all thoughts of
 “ doing so ; moreover as your opponent is more opu-
 “ lent than you, your engaging in war with him can-
 “ not be advisable. It is necessary that you should
 “ quit the Fort.” When all this had been said, Mul-
 la Deva, who perceived the inclination of Chikore
 Rajah, thus spoke, “ O ! Protector of the world, Ra-
 “ jah Kasissore is neither coming here to attack
 “ you, nor will he ever do it, and if your Highness

“rely upon my word, and be not alarmed I can in-
 “form you of every particular regarding his intenti-
 “ons.” Chikore Rajah now ordered him to relate
 them, and he proceeded thus, “Rajah Joy-Chundra
 “is coming here only in search of me ; I therefore in-
 “treat your Majesty not to take to flight, but to
 “witness my conflict with my enemies.” But Chikore
 Rajah replied, “O Mulla Deva, you are alone, and
 “it is improper for you to engage with so pow-
 “erful a monarch.” Mulla Deva rejoined, “that to
 “engage in battle needed no counsel.” The Rajah
 Chikore then replied, that such actions as were
 never engaged in should not be thought of by any ;
 but Mulla Deva having formed his resolution in a
 great hurry, observed that no hinderance should
 be regarded, since he had to answer for his own
 acts. The Rajah however replied, that the obtaining
 of a victory was doubtful, and that although fighting
 with an equal power was commendable, yet to
 combat with such as were superior in power was
 not so ; but rather resembled grasshoppers or moths
 falling into the fire. Mulla Deva replied, that he
 would act courageously and deserve praise, and
 that one who sought for renown dreaded not
 death ; besides, there were men who were re-
 solved to sacrifice their own lives for the sake of
 gaining victory, and hoisting their banners, and
 that unless men were so resolute as never to shrink
 from battle, it were far better for them to be in the
 grave ; as otherwise, they would be subjected to ri-
 dicule. To this the Rajah replied, “O young Mulla
 “Deva, you are alone, whereas Rajah Kasissore

“has assembled numerous forces, consisting of
 “champions, and it would be impossible for me even
 “to see you so unequally engaged.”

Mulla Deva then proposed to the Rajah that he had better remove himself, if he disliked to see the battle, and that in order to do so, he might mount his elephant, and remain at a distance and keep out of sight of his enemies, as Mulla Deva would manage the battle and protect the Rajah's kingdom ; which proposal being adopted by Rajah Chikore, was accordingly put in execution.

Next morning Rajah Kasissore with sound of trumpet, and accompanied by his forces, reached the city gate, which being perceived by Mulla Deva, he put on his armour, and abruptly approached the Rajah on an elephant.

Raja Kasissore then said, “O rider, art thou the
 “messenger of Chikore Rajah or the warrior, Mulla
 “Deva ?” He replied, “I am no messenger, but your
 “rival.” At which Rajah Kasissore smiled, and said,
 “If you indeed be equal to me, approach.” Mulla
 Deva said, “Why do you not draw near to me ?
 “Take a scimeter, and I will do the same, and then
 “we can engage in a conflict ; for there is little ad-
 “vantage in idle talk.” Rajah Joy-Chundra hearing
 these expressions, was much more enraged, and or-
 dered his army to attack Mulla Deva, and seize him
 speedily. Then Mulla Deva exclaimed, “O ! mighty
 “Heroes, Peers, Acriel and Immortal Beings, bear
 “witness to my bravery, O ! Giants contented will
 “you all be at the harvest of human flesh ; may

“ I meet from the angels, with the kind approbation
 “ of my exploits.” The battle then commenced and
 before it was ended, the lives of many who had sur-
 rounded him were destroyed, which Rajah Kasissore
 observing, ordered the remainder of his warriors to
 shoot their arrows at Mulla Deva, which royal or-
 der was immediately executed.

The Heroes began to terrify Mulla Deva by pierc-
 ing him with their darts, and thereby endeavored
 to throw him off his elephant. They regretted that
 Chakore Rajah, though an old man of about eighty
 years had yet proved a coward, whereas poor Mul-
 la Deva a youth of only sixteen years carried the
 day. Rajah Kasissore seeing the heroism of Mulla
 Deva observed to him, that he was worthy of all
 praise; on which he enquired, “ Pray, mighty mo-
 narch, which of us has won the battle ?” Rajah
 Kasissore replied, “ You.” Mulla Deva enquired
 what made him think so, to which he said, “ Be-
 “ cause you alone have destroyed most of my soldi-
 “ ers, which entitles to you the title of warrior.” Mul-
 la Deva being much gratified on hearing the praise
 of his own enterprize, answered the Rajah’s former
 question saying, I shall survive. In short, the
 Rajah being greatly pleased with Mulla Deva for
 his bravery, took him to his own country, and hav-
 ing got him healed of his wounds, maintained him
 as his own son, and placed him in the post of his
 deputy.

At that instant the sages raised their ascriptions
 of praise to Mulla Deva for his courage and the re-
 ward he had received for the same.

TALE IV.

On Valour and the habit of acting uprightly.

It had been predicted by ancient sages that in the last or (according to the Hindoo doctrine) the iron age, men would become exceedingly degenerate and acquire vicious habits ; but that if they would take into consideration the following narration, and act accordingly, their mode of life would be reformed, and they would be exempt from the many transgressions which the ignorant are apt to commit.

ILLUSTRATION.

In former times and in a city called Hustinanugur there lived a Mahomedan king named Muha Mulla, who for a great length of time governed his empire with much diligence and lived in great ease, till a Kaffer Rajah observing his peaceful reign began to covet his kingdom and proclaimed war against him, from which the Mahomedan king did not shrink. A dreadful battle ensued, but unfortunately the Kaffer Rajah's army being stronger greatly harrassed his enemy, which induced the Mahomedan king to seek the aid of two princes, one of them of the Iternauth nation, the other of a different race, called respectively Nursing Deva and Catchuk Deva, who agreed to assist him, desiring only that they might begin the conflict with the use of scymetars. This being allowed, they fought on till Nursing Deva succeeded in taking off the head of the Kaffer Rajah, which he presented to the Mahomedan prince through Catchuk Deva. When Catchuk Deva was asked how the

Kaffer Rajah had been slain, he said, " O protector
 " of the poor ; it was with great difficulty that I slew
 " him for he made the best use of his sword against
 " me, but in vain." This account pleased the Ma-
 homedan prince and induced him to ask what had
 become of Nursing Deva, as he and Catchick Deva
 had been unitedly engaged in the battle, to which the
 reply was, that he had been left on the field welter-
 ing in his blood. The Mahomedan prince hearing
 this, repaired to the spot where he lay and found him
 covered with blood. He then brought him home and
 caused his wounds to be healed, after which both
 the warriors were handsomely rewarded. Greatly
 delighted at this, they thus accosted the prince, " O
 " great monarch, a knowledge of war, and bravery
 " in conducting it, are of all worldly knowledge the
 " most essential, for unless a man be skilled in war
 " he cannot defend his country from the attacks of
 " his enemies." This speech so pleased the Ma-
 homedan prince that he rewarded the men a second
 time, and that very handsomely.

TALE V.

On Love or true Charity.

THERE lived a certain Rajah, Vikramaditya by
 name, who once upon a time resolved to detect
 the artifices of thieves, and accordingly having dis-
 guised himself, set about it. It happened that one
 night as he sat at the gate of a heathen temple in
 a district of his own country, he perceived four men

whom he took to be robbers entering a thicket, where they at length seated themselves and held a consultation as to the manner in which they should proceed to rob; but said they to each other, "we must first fill our stomachs ere we venture out to put our designs in execution." The Rajah overhearing this, approached in a friendly manner and pretending to be favourable to their views thus addressed them, "Would you kindly allow me to partake of that which may be left after your meal, ere you set out on your intended excursion?" On this the thieves asked him who he was, and he replied, "an indigent person, subject to great hardships merely for want of food." The thieves then desired to know why he was reduced to that condition to beg in that dreary place, to which the Rajah replied, "merely because I have not the means of support, and because on leaving home, I had thought of going on pilgrimage." The thieves hearing this, offered him some food if he would be subservient to their designs, to which the Rajah in the disguise of a beggar agreed. When food was given him, however, instead of partaking of it, he sent it away by a servant of his, whom he had kept all along concealed. At this the robbers began to fear that he was not a thief like themselves, but some fellow in disguise and all exclaimed, "If our designs be fully exposed to such an one he will doubtless bring us into trouble." But though they indulged these thoughts, they proceeded to the house of a rich man, where the first thing they did, was to bore a hole in the wall to enter into the house. When they had entered it, they took all

that they could find, and having proceeded to dig a hole in a certain spot without the city, secured their booty under the ground. The Rajah taking notice of all this, went his way and held a council in order to discover these robbers, when it was agreed that he should devise some stratagem for that purpose. Soon after, these identical robbers chanced to enter a tavern where the Rajah was, who on seeing them, went home and dispatched some of his guards to bring them bound before him ; which was immediately done. The Rajah then asked them whether they recognized him, and they replied, they did. The Rajah at that moment called to their recollection the evil deeds they had committed and they frankly owned their guilt, upon which the Rajah showed compassion to them, desiring them to return the stolen goods to the owner and ordering them not to do the like any more. The Rajah, moreover, to prevent it, gave them a handsome sum by way of donation, that they might be supported without having recourse to any such nefarious practices. In addition to this, the Rajah employed one of them under him as a Minister of State and sent the others away well stored with various things: The man in charge of the aforesaid high office afterwards showed his gratitude by proving loyal.

TALE VI.

On Cowardice.

HE that is without valor is called Timid ; if he be fearful about his own life, he is called Cowardly ;

but he that is afraid of spending money, is called a Miser. Of these two characters, we shall first speak of the coward. A coward is so fearful that he dreads every little thing, even when there is no cause for fear. Besides he thinks himself feeble and is incapable of withstanding an opponent, when there is every reason to believe that he could oppose him.

ILLUSTRATION.

To the south of the river Ganges there lived a Rajah named Paree Bhadra who ascended the throne through the assistance of the ministers, but who was very cowardly. This induced the surrounding Rajahs to challenge him one after the other; but he refused every challenge, and allowed his possessions to be attacked by his foes, and thereby disgraced himself; for it is a well known saying, that the Rajah who acts cowardly, must be subject to disgrace. The Minister finding such cowardice on the part of the Rajah and perceiving the advantage his enemies had acquired, exclaimed, Sire, we find
 “ that through your vain fear your kingdom has
 “ been overrun by enemies; we intreat you, there-
 “ fore, for God’s sake to show some manliness at
 “ this hazardous juncture.” The Rajah asked them what they meant by manliness, and they answered,
 “ the proving one’s bravery in battle.” The Rajah on this remarked, that it were better to attempt to make peace at first to avoid a battle; if that did not succeed, it would be proper to prepare for war; they however said, that if there was a necessity for

war, why not fight at once when their possessions were surrounded by enemies? To this the Rajah said, that by going to war, his elephants, horses, and troops would be destroyed. They asked him of what use they were if not for battle. The Rajah continued, that it was not merely the horses and troops which would be destroyed, but his own existence would also be at stake, in case of an attack in a field of battle, for it was known only to God whom an arrow would hit first, whether the Rajah or one of his attendants. The Counsellors, notwithstanding all such lame excuses, proceeded to enforce on the Rajah the absolute necessity of going to battle. The Rajah however, still fearful, wished them to fix on some warlike person to head the army as his substitute, and the Counsellors with a view to encourage him said, that it was essential that he should lead the army, for then there would be a display of bravery on the part of the monarch; since it was affirmed by wise men that none ought to expect good from another's instrumentality, nor a kingdom through the power of another, nor learning through the exertions of another. But the Rajah unable as yet to make up his mind said, that he wanted sufficient courage to lead an army, and that if they wished to destroy his life they might send him to battle. The Ministers concluding from all this the truth of the Rajah's cowardice expressed their astonishment one to another, and observed that during his father's life time he was not so cowardly, but that on the death of his father, he had begun to shew this spirit; they however procrastinated not. but

unanimously came to the resolution of preparing themselves for battle, as otherwise the kingdom would be taken by their adversaries and they would lose their lives.

At this time one of the Ministers observed, that probably the King though he did not understand their design, might come unawares and overhear their discourse, which would tend to their injury. After this they all retired in a body to their respective abodes, and the Rajah was defeated by his opponents. On hearing the sound of a trumpet, he exclaimed to his Ministers that he had understood from the medical shastrus that the sound of the trumpet was very inauspicious to him who heard it, and that he was greatly alarmed at the sound. The Counsellors replied, "O Maha Rajah, the sound of a trumpet is not the omen of evil, but the fear which has gained possession of your mind is a most inauspicious omen. At length the Rajah took to flight, and became the subject of ridicule, for allowing his antagonists to take possession of the kingdom left to him by his father. Well therefore do the wise say, that through cowardice one deprives himself of his fortune and becomes the slave of another. This being the case, may heaven grant that a man with these feelings may always be dressed in feminine attire.

TALE VII.

On Niggardliness.

A Miser, though able to make donations, is yet ever destitute of the advantage resulting from their being given ; therefore no person regards such an one.

ILLUSTRATION.

IN the city of Muthoora, there was a Banker named Goordhun, a very great miser. By trading in piper longum, or long pepper, he had acquired immense wealth. When a famine was expected in the city, he began to meditate thus, “ If
 “ my family waste all my wealth, I shall be exposed
 “ to misery, perhaps to death. It is better therefore
 “ for a man to live in solitude that his wealth may
 “ be better secured, for without such a step, men
 “ are ruined, and become ultimately poor, which
 “ renders them objects of pity. In short, I must
 “ preserve my riches in some unknown spot, and
 “ then seek for what I do not yet possess.

After this meditation, he put his project in execution, and represented himself according to the wise, as a Miser, who in order to accumulate wealth either by hard labour or by unjustifiable acts, becomes slightly esteemed by his children. Finding himself now much distressed by the loss of his family, of which he himself had been the cause, he yet seemed as unmoved as ever, though his refusing a single loaf for the sustenance of the family

had occasioned the loss of them. Prior to their death they had craved some pecuniary aid, but in vain ; for instead of affording it, he made excuses, and repeated the following verse, " Hearken, O
 " my family, the life of the miser consists in his
 " wealth ; and if that be wasted, why may not a
 " person as well seek for self-destruction ; if you
 " take my life away, how can the loss of my
 " wealth be regretted ?" Soon after his sons and wife perished from want. He then began to reflect, that if one's self acquired wealth be not used for his family, neither ought it to be expended for his own use ; besides without a family, of what avail is life ? At last the benovolent inhabitants of the city, seeing the banker reduced to a skeleton, said, " It seems you are to die for the sake of your
 " wealth, since death will certainly ensue ; yet
 " you ought to expend your riches in supporting
 " life, for of what use will such a large treasure
 " be ? it is better for you to die at present, because
 " the life of a miser depends upon his wealth which
 " he preserves with great care, and the loss of
 " which inflicts pain ; so he receives not that benefit from his riches which he ought to draw from them." Hearing this, Goordhun exclaimed, " O ! Inhabitants of this city, what do ye say to
 " me ? I must not expend my money in corporal
 " pleasure, for I would rather hazard my own life,
 " than my property." The inhabitants then replied, that after his demise either some Rajah or some thief would take possession of his estate and property ; on which the banker said that it was only

the substance of those who were void of wisdom that was seized by others ; for his part he would suspend his money to his neck and thus die. Having said this, he went to the Ganges with his wealth about his neck to destroy himself. On reaching the spot he exclaimed to a boatman, " O ! brother, it is true I came here with an intent " to die, but I cannot effect my purpose ; I therefore offer to give you a part of my wealth if you " will drown me." The boatman then observed, that he could not believe his words unless he showed him the coin. He then displayed the gold coin to the boatman who seeing them, said, I now consent to relieve you of life. He then plunged him into the river and when the spirit had been separated from the frame of his body, took to himself all the coin belonging to that Miser. Such treatment do those misers receive who wholly trust in their wealth, and make it the chief object of their thoughts.

TALE VIII.

On Indolence.

Exertion is one of the virtues of the human race ; he who lacks it, is deemed slothful.

ILLUSTRATION.

IN the city of Mithila there lived a Royal Counsellor named Beereshur who was very charitable and benevolent, and always supported both the indigent and forlorn as well as the indolent, the latter on account of their inability to labour for them-

selves. But in performing acts of charity to those last mentioned, he exposed himself to blame, for it was said that he thereby countenanced sloth. At length the *covetous* hearing the success of the indolent, approached the Royal Counsellor with confidence ; but he, guessing their hypocrisy was on his guard. When therefore they came to ask for gifts he refused to give any, saying he wished to know how they passed their lives, whether in indolence or industry. After this he went to the spot where these men slept and setting fire to it, stood by. Those who had pretended to be indolent being much alarmed at this event, began to make their escape, as did also those who were but partially indolent ; but those who were inveterately so, began to counsel with each other in that sad condition. One man covering his face with his cloth said to another, O brother, why all this noise ? Another said, I suppose the house is on fire. A third, Ah ! is there no benevolent man here who will out of pity cover one with a wet cloth or stand by one's bed to save his life ? The fourth said, O friends, how long will ye continue to babble thus ; cannot you hold your peace ? The Royal Counsellor hearing their conversation and seeing them about to perish, dragged them by the hair from the house, and saved them from destruction. He then repeated a verse to the following purport, " The life of a wife depends entirely on " her husband, that of a child on the mother, and " that of the indolent on the charitable." He then bestowed handsome rewards on them, and larger donations than he had before given.

Without a cause there can be no effect. Hence, heroism, contemplation, and exertion, are the three prime causes by which men acquire distinction, and when these virtues are wanting, a man becomes a thief, as is related in the first book written by command of the accomplished and virtuous Monarch, Muha Rajah Shib-sing, which says, that there was one Herecole Rajah, who addressed the Chief of the Moonees thus, “ O illustrious one, who understand every thing which pertains to courage, I at present wish to hear respecting the habits of the wise.” To which the Moonee replied, “ O Muha Rajah, be pleased to pay attention ; he who can discern that which is hidden, is a wise man. Hearing such narrations, makes even the ignorant wise. He whose understanding is clear, and who is free from vice, is called an intelligent person ; among such there be men of different habits ; let us first listen to that which describes a Ready Wit.”

TALE IX.

On Ready Wit.

He who is able to carry into effect the object of his thoughts, is reckoned a man of ready wit.

ILLUSTRATION.

AN ancient Rajah named Prithoo, being once inclined to go a hunting, thought proper to take his wife along with him. He was accompanied by a

regiment of Cavalry as well as a train of Elephants, and having reached the intended spot, began to rove about in search of game, but it happened that he there saw a beautiful new-born infant wrapt up in a piece of cloth. The moment he perceived the child he thus spoke aside to his wife, "Observe, "my beloved, this charming sight in the wilderness "and admire with me the strangeness of this event, "that a human being should have had its birth in "this wilderness filled with fierce and roaring lions." His wife at his desire looked attentively at the child, and being quite enchanted with it, told her husband that she wished to adopt the child as her own, and that she would if he agreed to it, take it to her palace. The Rajah expressed his dissatisfaction at this and said, "O wicked woman, thou seemest to possess a strange disposition in wishing to "adopt a child of whom thou knowest nothing, "and of whose parentage thou art ignorant." The Ranee answered, "O Muha Rajah whether I know "the parents of that forlorn child or not, is immaterial, while I have a desire to adopt it as my "own ; with regard to parentage, that is a matter "of little concern, for human beings are all alike, "birth or rank making no difference at all." The Rajah hearing so plausible a remark, instead of agreeing to her request of taking the child to the palace, wounded her with an arrow as is customary for Gentile Rajahs to do when enraged ; but the Ranee seemed not to regard it, which the more exasperated the Rajah. So he ordered that she should be left in that desert alone and unprotected, which was immediately done. The Ranee thus left, be-

gan to think of her husband's cruelty, but the affection she had for the helpless child prompted her to submit to all hardships. In the course of time she travelled from one forest to another, till she came to a place where the compassionate wife of a certain brahmun lived, whom she thus accosted, "O fortunate woman, I am now come to thee for shelter, having been deserted by my husband merely because of my regard for this poor infant;" to which the brahmun's wife replied, "I perceive by thy deportment and appearance that thou art not the wife of any but a Rajah, though stript of thy ornaments. To have thee as an inmate would rejoice me indeed; so live with me as long as thou pleases." The unfortunate woman then lived with her and the two continued mutually to nourish and train up the helpless child till it attained an age capable of articulating words, when the boy said to the Rancee, "Mamma, what is my father's name?" To which she replied, "I know it not as yet." The boy felt astonished, and thought it strange that the mother should not know the name of her husband, for, said he, "whence have I sprung? who could have been my progenitor? If I know not my own father's name, my life must be a scene of woe and uneasiness." Having made this remark, the boy remained quiet till it grew older, when no longer able to remain easy, he attempted to destroy his life, at which the Rancee burst out thus, "Hear now, O lovely child, delight of my life, hear what occurrence took place during your infancy." She then related every thing at full length and the boy seemed afflicted. He then promised that he would devote his life

to fulfil her hopes, since she had suffered for his sake. The boy then wished to know where he had been found and being informed of it went thither with the Ranee. On his arrival, he saw a Moonee of whom he very politely besought assistance. The Moonee on hearing all the particulars, asked the boy to produce the cloth on which he had been found asleep. When it was put into his hands, he produced the counterpart of it from his own dwelling, and a little abashed thus addressed the lad, "O youth, hearken; "when I was busy in religious austerities, Indra "being much alarmed, thought within himself that "I might acquire his kingdom. He therefore sent "an exquisitely beautiful female named Tillutuma "Vidya-huree to interrupt my religious devotions. "That girl seemed to delude me by her enchant- "ment, as is customary with Nymphs; according to "the saying of the wise, that a female of exquisite "beauty cannot fail to draw away the attention of "the wisest man. That female is your mother and "I am your father. Having accomplished her "errand by destroying my devotions, she threw off "her habiliments and ascended to heaven."

The Vishaka hearing all this, and knowing his mother to have been a goddess, proceeded to the city of Rajah Prithoo, together with the Ranee. On his arrival, he placed the Ranee in a private house and went himself to the Rajah in the habit of a servant and was engaged as doorkeeper in his service, and performed his duty with such assiduity as to bring all

the grandees of the kingdom under his influence. He then asked his mother what she desired, when she observed, " O son, if you are able to bring Rajah Prithoo to me in chains, I shall be much charmed." Soon after Vishaka came to her with the Rajah her husband bound, when she exulting, expressed to the courtiers the satisfaction she felt, but regretted not being so well acquainted with them all as to be able to declare past things ; but begged to be allowed to do so, if what she had to relate should be credited. The courtiers agreed to listen to her and the Ranee asked the Rajah if he could recognize her ; to which he answered, that he did, for she was once his wife. She then asked, if he recognized the Vishaka, and the Rajah replied, that he did not, but the Ranee brought to his recollection that he was the boy respecting whom she had said that man could not be an object of contempt, whatever might be his station. The Rajah at this felt ashamed and began to supplicate her, which had the desired effect, for the Ranee received him back and he was restored to the kingdom. Then the Ranee and Vishaka went to the Royal apartments and Vishaka paid his respects to the Rajah as to his father, and became the heir to the throne. Thus was brought to pass the saying of the wise, that riches and friendship may be acquired any how, but without a ready wit no one can ascend the throne. In short, one who possesses this qualification becomes great in the world. The conduct of Vishaka and the reward he obtained, are related in the book of

Neetee Surbushya and Moodra Rakhsasu. These books are still in vogue.

TALE X.

On Quick Apprehension.

He who can comprehend any thing on its being propounded, and who never forgets that which he has once heard, is called a man of quick apprehension.

ILLUSTRATION.

THERE was once a great poet in the country of Gour called Shree Hursu. Having on one occasion composed the poem of 'Nul Churitru,' he judged that a poem written with taste, and delightful to the mind, and embellished with the true ornaments of poetry, must bring fame to the poet; and that a poem without these excellencies, was only an object of derision. As gold is tried in the fire, so the value of a poem is to be tried in a conclave of poets; for a poem which the learned reject, can bring no advantage to the writer. On this Shree Hursu, taking his poem, departed for Benares, that he might subject it to the examination of the poets of that city. When he had reached it, he made known his wishes to Kuccoke. That great man, unencumbered with worldly pleasures, had given himself up to religious duties. In mid-day as he proceeded to the sacred stream of the Ganges to bathe, he listened to the recitation of the poem of Shree Hursu, which the author daily repeated to

him as he walked down to the ghat; but he received no reply. This induced him one day thus to address the pundit: "O excellent man, on this poem
 "I have bestowed much labor; regarding you as a
 "pundit, and attached to you as a fellow-country-
 "man I have travelled a great distance that I might
 "obtain your candid opinion of its merits or de-
 "fects. I daily follow you and repeat it; but
 "though you have heard it, you neither praise nor
 "censure it, which leads me to fear that you have
 "not listened to my recital." Kuccoke replied, "How
 "can it be said that I have not listened to it? I de-
 "termined not to give my opinion of it till I had
 "heard the whole poem, and formed my judge-
 "ment of the correctness of the ideas, language
 "and arrangement; hence I have hitherto remain-
 "ed silent. I have now heard and comprehended
 "the whole of the poem; if you disbelieve me, lis-
 "ten, and I will repeat it." Having said this, he re-
 peated all that he had heard of it. Shree Hursu
 was astonished and overcome with joy, saluted
 him by falling at his feet, and said, "O most
 "excellent Kuccoke, I am perfectly astonished at
 "your powers of quick comprehension." Kuccoke
 then highly extolled the poem, pointed out its de-
 fects, suggested improvements, and sent the poet
 home in a state of the highest enjoyment. The
 learned have said, that those who are able to
 judge of things, are always disposed to overlook
 the defects, and to fix their attention on the beau-
 ties of a work, as the bee which is unable to ex-

tract honey from a flower bristled with thorns, yet enjoys its odour.

TALE XI.

On Swindling.

He is a swindler, who though devoted to wicked actions, uses mildness of speech, whose ways are vicious, and who takes delight in dealing unfairly with his fellow-men.

ILLUSTRATION.

IN a certain city, on the banks of the Godavary, there lived a Rajah, Sūmoodrasér, who had a son called Chundrasén, a youth excellently disposed, whom a swindler viewing from a distance, determined to defraud. Having settled in his mind that to secure his object, it was necessary for him to employ flattery, he boldly approached the Rajah's son, and addressed him to the following effect: "Come young sire, let us hasten to some foreign country where we may expect much plunder." These words not being sufficient to allure the young prince, the swindler began to use entreaty, relating at the same time some false and alluring tales, which so took with the youth that he was induced to follow the swindler. The tales related chiefly to young nymphs, who he said were easily obtained at the place to which he was about to take the prince. These allurements worked so far on the young Rajah, that he departed willingly with the deceiving swindler,

but found to his cost that the miscreant taking advantage of his being alone, first bound his legs with some creepers that he found in the road, and then almost blinded him with the blows which he bestowed on him, which caused the poor prince to cry out for mercy. The swindler, however, regardless of his cries, robbed him of all that he possessed and then took to flight. The Rajah left in so sad a predicament repented of having ever formed an acquaintance with such a man. After much deliberation, he endeavored to rise that he might return home, but was disabled from the injury he had received. At this time, however, he was assisted by his two sons who came and nourished him, being deeply affected with their father's disgrace in having ventured to associate with a swindler. The Rajah at length recovering his strength, met another Rajah called A. B. who seemed much pleased at the meeting, but regretted the miserable condition in which he appeared. It happened, however, that the same Rajah proposed a marriage between him and a young Princess of an adjacent country; a proposal which was immediately agreed to by the distressed Rajah. After the marriage had taken place, he one day saw the swindler who had tortured him, and immediately exclaimed, "Oh thou cruel and deceiving wretch! I see that thou art he who made me suffer so deeply. Alas! Alas! thou art that felon," but he assured, that during my future life, I shall be more on my guard against seductions. The swindler hearing this, decamped forthwith, and the Rajah hastened to his father-in-law, where he con-

trived means for the detection of the swindler, who being overtaken, was at length duly punished for his conduct towards the Rajah. The swindler while undergoing punishment, confessed that his crimes, merited the chastisement, for his conduct had been highly culpable.

TALE XII.

On Wickedness.

This is indeed a horrible crime, and the cause of evil. It can only be discovered when any upright man has been injured, or when any innocent person has been suspected of dishonesty, or when any one found guilty of any act, justifies himself.

ILLUSTRATION.

IN a city called Koosqompoor, a certain man named Chunder-gooptah was raised to the throne by the chief minister. In his time there lived a brahmun and his spouse; it so happened that she was delivered of a son, after which the brahmun died, and his widow being in adverse circumstances and having no means of providing for herself and her child, determined to leave the place. The poor infant was thus left in a helpless state and abandoned to the tender mercy of a kind providence, when a certain neighbour called Some-dutt, a banker by profession, seeing the infant so deplorably deserted, took him under his care and supplied his wants from his

own funds ; he also got him initiated into the brahminical religion and educated in Hindoo learning. About this time an astrologer came to the city and seeing the infant, declared that he would not possess a good disposition, since he had not been brought up in the rank of his forefathers who were brahmuns. Hearing this declaration, all the people began to suspect the child of possessing an evil disposition, but the banker in hopes of an ultimate reward placed the boy at the king's court and maintained him till he attained an age fit for obtaining service, when he was engaged by the king and so provided for, as to require nothing of the banker. One day in a joke he asked his reputed father why, having cherished him hitherto, he was now become so unkind. To this the banker replied, "How comes it that when you are so well patronized by the king you still require aid from another, whereas it is you who are bound to maintain me." This conversation led the youth to infer that the banker expected some return for his trouble, whilst the boy cared only to amass riches. A disagreement between them was the consequence; the boy indignantly said to the banker, "Thou, wretch, art of all bankers the basest, for behaving thus." The banker asked, if he expected to be supported by him all along, but overcome with fear, continued to assist the boy with whatever he could procure. The banker's wife perceiving this and seeing some discomposure in her husband's behaviour, made this remark to him: "See, my dear husband, what ingratitude is manifested by

"this boy, for though he is blessed with riches, he
 "seems unmindful of you and dares still to en-
 "croach upon your wealth." To which the banker
 replied, that the boy was so ungrateful that he
 would readily injure him by repeating some false-
 hood to the king, if he were to refrain from support-
 ing him, for the learned sages say, that "a man
 "should for his own security present something to
 "the wicked." She then resumed, "If this boy be
 "so ungrateful, what benefit have we derived from
 "training him up?" The banker then replied, "I
 "at first little thought that he would turn out a per-
 "son of this character; but as the five elements
 "surround human beings, so the minds of the wicked
 "abound with evil, and there is no sign by which
 "the wicked can be distinguished but when their evil
 "deeds become manifest. The case of the boy is
 "revolting, and it is to be hoped he will be discarded
 "by the king." The banker's wife then said, that it
 was most adviseable to send the wretch away; to
 which the man remarked, that as disease was re-
 moved only by degrees, so must it be as it regarded
 this boy. He further said, that a wicked person could
 by no means be expected to prove honest, and that
 as the boy had proved so very unkind, he was de-
 termined to represent his conduct to the king that
 he might be duly punished. Soon after, his wife be-
 gan to ask him what opinion the Rajah entertained
 of the boy, and the man in reply said, "A fair though
 "mistaken opinion." The man's wife now begged
 him to give a full statement of the boy's conduct to
 his sovereign, when the man told her that he was so

abominable, that he had on a certain occasion pronounced these three verses in the Rajah's presence and caused the Rajah to hate his vizier. The verses were these, "If a Rajah be careless about his kingdom, he must lose it; if he have a large army and govern it not properly, he must in time suffer for his negligence; and if he have several relatives and devote all his time to them, he cannot but risk his own life." On the Rajah's hearing these couplets he took a dislike to the boy and thus replied to him, "A counsellor bears the weight of the kingdom, but a king enjoys every comfort at his ease." The boy hearing this became sorry, and in order to set the Vizier at enmity with the Rajah, went to the former and began to backslide his monarch, saying, "Dost thou know, O counsellor, that the king is unable to thee?" The Vizier from that moment bore animosity against the king. The banker's wife hearing all this, pressed her husband to proceed to the Vizier and represent the real character of the youth, which at her request he ventured to do. On coming to the Vizier, he declared all that he knew of the lad, adding that he would assuredly get him punished, for he was certain that he had been guilty of many crimes and had calumniated both him and the Rajah. The Vizier then took the banker to the Rajah and represented every thing to his Majesty, when the King burst into a loud laugh. The Vizier pressed the Rajah to have the boy punished, but he declined doing so, until he knew who his parents were, and until the boy's mother could be found. This was at last done, the mother appear-

ed before the king and said, "My husband was a mendicant who used to live on alms ; it chanced once, that going to beg in some foreign country, there came to me a chundaul who proposed marriage, saying that my husband had been long dead. I was married to him, and this boy of whom you enquire, is our son." The king now concluded that the statement could not but be correct, and as the banker craved the Rajah to punish the youth, the king ordered him to be severely chastised.

TALE XIII.

On Ignorance.

THE wise are ever superior to all others ; but the ignorant are the reverse, for they may be compared to marble, the beauty of which is not perceived until the polisher has put his hand to it. The effects of ignorance are fear, laziness, anger, vain efforts and lasciviousness ; the cause of ignorance in a man may be traced either to his being naturally ignorant or to his associating with people of mean character and shallow understanding, for which he is at last disdained by all, as the following narrative will evince.

In the city of Kousambhee there lived a man named Shanteedhur, whose son was naturally ignorant, for the youth though placed in a classical seminary

was so very dull headed that he never made any progress in his studies ; but how stupid so ever he might be, his father thought highly of him and of his abilities. One day he took him to the royal court to shew off his ability, but he soon discovered his mistake, for on the Rajah's asking the youth a few questions, he was quite confounded and knew not what to reply. Upon this the Rajah derided him, and reproached his father ; which accords with the declarations of the sages, that though a man be brought up in the first style, yet if he lack knowledge, he is to be reckoned a beast.

TALE XIV.

On Stupidity.

This is so very shameful a thing that the mere mention of it entails disgrace ; whenever a wise man associates with one who is stupid, he runs the risk of becoming like him.

THERE was a place near the Gundukhee river, covered with grass and weeds, at which all the cowherds of the vicinity assembled with their respective families to feed their coys. Among them one had a son named Solubhu, who though well educated in the duties of a cowherd was yet ignorant of all the manners of human society. His father one day finding his mother on a sick bed, reproached him, saying, " O unfeeling son, thou deservest the

“ severest punishment for thy ingratitude to thy
 “ mother, whom thou dost not even notice, though
 “ she is laid up with disease.” The boy felt much
 abashed at this reproach, and engaged to attend
 her. He performed this service, however, in a
 brutal manner, for he brought some grass to feed
 her with, got the room smoked, and having done
 so, fastened her hands and feet with a cord, and be-
 gan to use her as he would a cow. His mother
 who was at this time almost speechless through
 weakness, shrieked aloud, which caused her hus-
 band to hasten to the spot where she was thus mi-
 serably situated. On his coming to her, she begged
 to be relieved from her deplorable state. The peo-
 ple of the neighbourhood too were present on the
 occasion, and aided her husband to loosen her.
 Hearing that her son was the author of this evil
 deed, they reprimanded him and repeated the fol-
 lowing moral saying, “ If a wicked person imitate
 “ beasts by acting without sense and using their
 “ food, he will doubtless endanger life in the end.”

The Vidyaputee pundit having gone through the
 second book, began with the third by the sanction
 of Maha Rajah Seeb Singh.

The Hurcole Rajah now wishing the sages to tell
 him about the actions of the learned, they replied,
 “ Be pleased, O King, to pay attention, for he who
 “ listens to such narrations must needs give heed to
 “ them, and at the same time endeavour to acquire
 “ knowledge, that his fame may in time be spread
 “ abroad. He who is well versed in learning is called

“ scientific. There are four kinds of sciences, two of
 “ which are termed the principal, and the most useful,
 “ viz. Sustru Vidya or the knowledge of war, and
 “ Shashtra Vidya, or the knowledge of books. These
 “ are doubtless preferable to wealth, because know-
 “ ledge can never be purloined by any monarch as
 “ wealth may be, for though a man should suffer in-
 “ convenience and hardship in the acquisition of
 “ wealth, yet he runs the risk of losing it; whereas
 “ knowledge is connected with the mind, and is not
 “ exposed to any such hazard. But though it is so
 “ valued yet it can be of no avail except a man be-
 “ have uprightly; for wherein does manliness consist,
 “ if not in having the heart purified and the mind
 “ filled with learning. He who is learned commands
 “ respect and honor. To acquire this there are four
 “ rules of conduct, viz. that he associate with the
 “ learned; that he behave himself properly; that he
 “ be ever studious, and that he perform religious du-
 “ ties, without which the learned are never respect-
 “ ed. As to associating with the wicked or vulgar,
 “ or even with the ignorant, it is absolute folly.”

As to learning, there can scarcely be an exact de-
 finition given of it; for the more one learns, the better.
 If one possessed a knowledge of Tactics and of the
 Shasters (or the science that relates to secular know-
 ledge,) as also of Logerdomain, Dancing, Painting,
 &c. he must be reckoned a man of learning. But
 of all the above-named sciences, that of Tactics is
 the most requisite; for unless a man knows the art
 of defending his country, he can never enjoy the

credit of learning any thing with ease ; whereas he who knows the art of defending his country, is ever reckoned a man of good understanding.

ILLUSTRATION.

In the reign of a certain king, Dhara by name, there lived a brahmun who had a son and heir named Nirbibecke. The youth having quitted his studies and being far from a civilized being, used to go a hunting daily. Once at the persuasion of his mother he remained at home, and happening to hear the warbling of birds which were at some distance, he supposed them to be in a hole on the top of a heathen pagoda close to his house. He endeavoured to bring them down, but alas ! he soon found out his mistake, for as he put his hand into the hole, a snake twisted round his arm, and he cried aloud for help. Upon this, almost all the people of his neighbourhood came to his assistance. In fact, the noise he made was so great, that the king himself ran to the spot and enquired what was the matter. As soon as he was informed of it, a man immediately came forward, who boldly promised to rescue the unfortunate youth from the danger into which he had plunged, provided he were rewarded. The Rajah agreed to satisfy his expectations. The man on reaching the spot, asked the youth which arm was entwined by the serpent. The youth having told him which was the arm in danger, the man lost no time in giving the serpent a blow which cut it in two ; the boy was immediately rescued and

came down with joy. The Rajah seeing this, fulfilled his promise and rewarded the man, on which the sages exclaimed, that skill in the use of arms was that which led to a man's obtaining his desires.

TALE XV.

On the knowledge of the Shastras.

He that is well versed in Reading and in all Arts and Sciences is esteemed a Scientific man.

ILLUSTRATION.

IN the city of Ojjuyinee there lived a Rajah called Vikramaditya. It once happened that a brahmun troubled with a headache appeared before him, and thus addressed him, "Muha Rajah ! since Rajahs " are known to be distinguished in these three particulars, first in supporting their subjects ; secondly, in endeavouring to heal them of their diseases, " and thirdly, in keeping them free from danger, let " me entreat to be relieved through your royal " kindness of my headache." The Rajah felt much affected at this, and sent for an astrologer, Burahu by name, to know whether the poor brahmun was likely to be healed or not. The astrologer counting his fingers told the Rajah that without the use of liquor there could be no hope of his recovery. The Rajah hearing this, and taking it into due consideration, thought within himself that as the pun-

dit's advice was inconsistent with the Shasters, it would be better to send for another medical adviser. He accordingly called for Doctor Hurrish-chunder, on whose arrival he asked him with what complaint the brahmun was troubled, and the remedy for such a complaint. The doctor knowing too well what the disease was, alledged that it was called Brumhakeeta, and that there was no remedy for it. Such a reply startled the Rajah, who immediately asked with surprise whether God had not created all sorts of medicines suited for all kinds of diseases; to which the Doctor replied, "Let it not displease your majesty; but there is one kind of medicine which brahmuns are precluded from taking." The Rajah then desired him to name it, and he said, that as the man had an insect in his brain which could not be destroyed either by fire, water, or a dagger, liquor was the only effectual cure and the only way by which he could be relieved of his torment. The Rajah hearing this, felt still more surprised, and putting his hands to his ears, exclaimed, Alas ! shall liquor be given to a brahmun ? But the doctor continued to say that nothing else could save his life. The Muha Rajah, however, being a rigid Hindoo, sent for a pundit called Suburuswamee, a man learned in the Dhurma Shasters, and asked his opinion on the subject, viz. whether a brahmun might be allowed to drink liquor; to which the sage replied, "Not unless it be intended as a medicine, or in a case of emergency, or when life is at stake." At this moment the doctor who was all the time present, thus addressed the

king, "Judge, O mighty Sire, within yourself
 "whether the brahmun may drink liquor or not ;
 "for I fear to transgress in this case, being igno-
 "rant of the effect of the liquor, whether it will en-
 "sure recovery or cause death." The Rajah who
 seemed submissive to the declaration of the pundit,
 ordered that it should be administered, and a voice
 immediately issued forth from the skies to this effect,
 "O Suvuruswamee, be not so rash as to give the
 "sanction of thy authority to a brahmun's drinking
 "liquor ;" but Suvuruswamee little heeding the voice,
 on the contrary, allowed the brahmun to take the li-
 quor, assuring him that the voice was nothing, and
 was inconsistent with the shasters. As soon as he
 had said this, flowers descended as it were in a regu-
 lar shower on his head from the sky, sent down by
 the Hindoo Deities. This sight amazed the Rajah,
 for it betokened great respect, according to Hindoo
 Mythology, and it led the Rajah as well as the cour-
 tiers from that moment to show peculiar reverence
 to that pundit. The brahmun, who was troubled
 with the head-ache soon after took some liquor,
 but as he was on the point of drinking it, he heav-
 ed a deep sigh which expelled the insect from his
 brain. The Rajah calling to mind the declaration
 of the physician, that it would not be destroyed by
 fire, water, or a dagger, proved the truth of his say-
 ing by placing fire on the insect, throwing water on
 it, and afterwards striking it with a dagger, all of
 which proved inefficient to destroy it ; but when it
 was thrown into liquor, it instantly perished. The
 Rajah appeared highly satisfied and praised the

physician for the truth of his declaration, who remarked that he had been all along aware that the worm could be destroyed only by the scent of liquor and had therefore advised the use of it. The Rajah, after this, being pleased with all the three medical men, who had given the same opinion, rewarded them handsomely and despatched them to their respective homes.

TALE XVI.

On a knowledge of the Vedas.

He who has studied the Vedas and the six following Books, viz. the Treatises on Doctrine, Sacred Precepts, Grammar, Astrology, Prosody and Neerukt (which pertain to the Vedas, and explain abstruse or uncommon terms,) is called a man of learning or one who is acquainted with literature.

ILLUSTRATION.

IN the city of Uvuntce there lived a Rajah, Preeah Sreengarah (or an amorous man) who on one occasion taking a survey from the terrace of his palace in the city in which he resided, happened to behold a young woman of that place, the daughter of Pruchoor-dhuna, who having bathed in a pond nigh to the place, was passing by it. No sooner did the Rajah behold her, than he was struck with her beauty and became enamoured of her and longed to have her in his power. With those thoughts in his mind, the lascivious Rajah sent a female

agent after the girl, who following her from a distant, entered her house and began to allure her with these words, " I rejoice at thy good fortune of which thou knowest but little, for the Rajah of this place, though he has more than a hundred beautiful damsels at his palace is, notwithstanding so taken with thy beauty, that he wishes to see thee. I would therefore recommend thee to accompany me, of which thou wilt have reason to rejoice hereafter." To this the young woman replied, " O Pandress, all thy entreaties are vain, for it could never be supposed that I should yield to thy suggestions, particularly when thou desirest me to prove unfaithful to my lawful husband by going to the Rajah's palace. How canst thou imagine that I shall be guilty of so very serious a crime as that of adultery, for how ugly and deformed soever a man may be, his wife is not justified in attaching herself to another man whether he be a plebian or a king." The Pandress hearing this reply, renewed her enticement and said, " Dear girl, thy husband is not here now, why then dost thou fear to accede to our wishes, more particularly when thou art required only to do that which will cost thee but little? How canst thou moreover live by thyself, thy husband being far away?" The young woman unable any longer to bear her Satanic advice, requested that she would say no more, for all her attempts would be fruitless, just as a dry tree can never be brought to thrive by irrigation. The Pandress finding her attempts vain, returned to the Rajah with a dejected countenance

and represented to him all that had passed between her and the young woman. The Rajah being highly offended, sent a message to the Governor of the city to say that the woman had lost her virtue, in the hope that this would lead to her being disdained by all.

In the course of time her husband returned from his voyage, and hearing the false report which had been spread abroad, discarded her. This so deeply affected the innocent woman, that she fretted to the extreme, and began to live upon dry food, by way of mortifying herself. This course of life so deeply injured her frame that she was hardly able to move, but her neighbours taking pity on her, came to her assistance. She then desired to prove her chastity to the people around her, and even to the whole city by passing through an ordeal. To accomplish this, she ordered that some butter should be placed in a vessel and the vessel kept in a hot oven. When it was heated, she threw a ring into it, and as the fire was blazing, dipped her hand in the butter and took out the ring to the utter surprize of all who saw it. As soon as the ordeal was completed the poor woman was again respected by all as a chaste female. The villainous Rajah still retaining his enmity against her, became vexed that she had passed through the ordeal and had established her virtue. Thinking that he could prevail on a loose woman to pass through a similar ordeal, he issued a decree that all people should attend to witness the act. When they were all assembled, a brahmun put a ring into

a copper vessel and heated it over a blazing fire. He then requested the vicious woman appointed to pass through the ordeal to take it out, but alas! the moment she dipped her hand in, she fell on the ground almost lifeless, to the astonishment of all the spectators, who extolled the brahmin for his praise-worthy act. The Rajah who had witnessed it himself, felt quite abashed and apologized to the virtuous woman, and by way of restitution for the injury he had done, recommended her to her husband as a chaste woman against whom he had spoken out of animosity. Thus then it is clear that the knowledge of religious books gives birth to gentleness and modesty, as the above narration of the woman's conduct evidently proves.

TALE XVII.

On Secular Knowledge.

He who is well versed in the knowledge of worldly affairs, though he be not acquainted with the Shasters, is reckoned a clever man.

ILLUSTRATION.

IN the city of Koosoompore, there lived a Rajah named Nunda, who had a Kayustha Vizier, named Sukutar. Once on a time it happened that the Rajah was much enraged with him for some petty offence, and ordered that his goods should be seized and that he and his family should be confined. During the confinement he allowed only a seer of

barley for their meals. Sukutar subjected to such hardships, observed to his family that that Rajah was no better than a Chundall (one of a very low caste,) for inflicting such hardships on him and allowing only a handful of barley for their meals, and putting them to such distress without just cause. He furthermore said, that as the barley ordered by the Rajah was insufficient even for him, much less could it suffice for them. It became necessary, therefore, that he who undertook to defeat so dreadful an enemy should take all the barley to himself. His family replied, that as he was the only person capable of doing so, it was incumbent on him to take the whole of the barley. Sukutar accordingly ate all that was allowed and acquired strength, while his family died through starvation. Soon after it happened that the Nunda Rajah, on coming out of a room, appeared very cheerful; at that instant one of his female slaves, named Beechukhuna, laughed, which induced the Rajah to ask her why she laughed thus. She answered that it arose from her thinking on the subject which caused his cheerfulness. The Rajah hearing this, desired to know what had caused him to be cheerful. At this request she began to feel alarmed, and replied, that she knew it not. The Rajah then observed angrily, "O vile creature, thou hast this
 "very moment declared that thou wast laughing for
 "the same reason which made me cheerful, and
 "now sayest that thou knowest not the cause. I
 "tell thee that for the liberty thou takest in speak-
 "ing falsely, thou shalt be punished, unless thou

“informest me what caused thee to laugh.” The girl now paying due attention to the words of the Rajah, and perceiving him to be angry, begged for a month’s time to frame a reply, to which he consented. The girl then began to think deeply on the cause of the Rajah’s cheerfulness, and unable to discover it, determined to take the opinion of some man of understanding. Knowing that the Vizier Sukutar was superior to all others in understanding, and concluding that he might enlighten her on the subject, she went to him and finding him in a state of starvation, first of all presented him with some refreshment, after which she related the matter to him, and asked what answer she should make, when the month had elapsed. The Vizier not knowing who had laid such a charge on her, desired her to mention his name, upon which she answered, “Our present Rajah.” The Vizier then instructed her what to say, and she, going to the Rajah, joyfully explained the reason of his laughing. The Rajah asked her to tell him the name of the person who had instructed her to make such an answer, for he knew that none but the Vizier Sukutar, could have done so, determined if this were the case to praise him rather than her for this deep knowledge. The Rajah further wished to know whether Sukutar were still alive or not. The girl replied, “Yes, my Lord, he is but deplorably immured in a dark dungeon and laments the loss of his family.” The Rajah immediately ordered one of the Captains to bring the Vizier before him, on whose arrival, the Rajah rewarded him with many

handsome presents and appointed him to an important office.

The Vizier being thus exalted in rank, began to reflect, that he should never be safe after all the sufferings he had undergone ; for it was well understood that a man's contracting friendship with his foe must prove dangerous to him through life. With this reflection he took an oath to destroy the Rajah, because he had occasioned the loss of his family, more particularly the irretrievable loss of a valuable son. Having taken this oath, he sought the means of performing it, and entering a garden on horse-back, met a brahmun engaged in cutting all the kosha grass and pouring butter-milk over the roots. The Vizier then asked his name, and the place of his residence. The brahmun replied, that his name was Chanikyu, (a person skilled into the Veda and the six sciences mentioned before,) and he gave him his reason for cutting the grass in these words, " I was about to be married, when a root of
 " some grass unexpectedly pricked the sole of my
 " foot and occasioned much loss of blood. I was
 " obliged to give up the thought of marriage, for it is
 " declared in the Hindoo Law, that if blood issue
 " from the body of a person previous to his religious
 " observances, it is an evil omen. I have therefore un-
 " dertaken to root out all the grass in the place where
 " I received the injury." The Vizier hearing this, said to the brahmun, " I know you are a clever
 " man, and very strict in the performance of your
 " promises." He then began to think that if this

bráhmun were in his confidence, he could certainly destroy the Rajah. After having made this reflection, he commenced cutting grass, merely to please the brahmû, to whom he shewed great respect and bade him to come on the day of the Rajah's father's obsequies, because he knew prior to inviting him, that this brahmun was not to be invited on that occasion. The day of the ceremony at length arrived ; the brahmun made his appearance, but no sooner did the grand Vizier perceive him, than he thus addressed the Rajah, " O my Lord, it is quite " contrary to our laws to admit this brahmun to a " festival like the present." The Rajah instantly commanded that the brahmun should be expelled from the assembly, which being deemed by him a gross insult, he cursed the Rajah with death and then engaged to kill him. Suckutur observing this, was quite overjoyed, and went off to Benares with the intention of committing suicide. See then how the Vizier succeeded in his wishes merely by his knowledge of the world.

TALE XVIII.

On the Science of the Veda.

*He who is skilled in the Veda as well as the Vedanta,
is justly termed clever.*

ILLUSTRATION.

THE Rajah of Koosoompore invited a Pundit named Chanikyu on the day of his father's obsequies

and treated him with disrespect at the request of one of his ministers, which induced the pundit to take revenge. As a foolish man annoys a snake to his own cost, so did a certain native prince Nūnda disgust a pundit, who afterwards caused his destruction, for the pundit having sworn to see the Rajah dethroned and another substituted in his stead, fulfilled his resolution by bidding one Chundra-goopta to follow him in pursuit of his evil designs. While he was doing so, this Pundit, by the aid of witchcraft, caused the aforesaid Rajah's death, and now there being no king to govern the people of the place, this fellow of a pundit went up to a neighbouring prince, desiring that he would enter into a league with him, and by force of arms raise him to the throne. The prince, called Purvut-kessore, agreed to this proposal. After a bloody battle the pundit succeeded in gaining his object, and immediately resigned half the kingdom to Purvut kessore, and enjoyed the other half unmolested, after having raised Chunder-goopta to the throne as the nominal Rajah. In the course of time this Chundra-goopta acquired the respect of another Rajah, who sent him a beautiful young woman, and wished him to receive her as his consort, but Chundra-goopta discovered that she was an object as much of dread as of desire. With the view of injuring poor Purvut-kessore he transferred her over to him, who became enchanted with her, and having taken her as his partner, died almost instantaneously, for she was but an imaginary woman or a fairy in disguise. When Chundra-goopta heard of this he was quite pleased, for he expected

the other half of the kingdom back, but feared lest the virgin Rakhsasa, of the neighbouring kingdom, should lay a claim to it. To frustrate this attempt, he laid a plot to have her driven out of the city, in which he succeeded. Shortly after, a rumour was spread abroad that war would be made on him for his ill conduct, at which he appeared much concerned; but no battle ensued, and he enjoyed his right unmolested, and the sages who were present at all these transactions, praised the Pundit for his success in all his enterprize.

TALE XIX.

On the Science of Drawing.

ILLUSTRATION.

IN former times there lived two friends, named Susee and Mooldeva, who became inordinate in their desires, and anxious to view different countries set out on a journey. When they reached the city of Kosula, they perceived a nymph called Cewmoody (the moon,) the daughter of the Rajah of that city, coming from the interior of Jogeeneemut towards them. Mooldeva seeing her exquisite beauty and filled with admiration, fell on the ground, while the other Susee ran to his assistance, and having restored him to his senses, assured him that every enquiry should be made relative to the

girl he had seen. Soon after he met a gardener's wife whom he asked about the young woman, and who told him that she was the Rajah's daughter, a female of a strange disposition, for though her father had proposed several times to marry her to decent young men, yet she had always refused him. Susce hearing this expressed his astonishment that a young woman should possess so strange a disposition, for they are in general attached to the other sex, and have an ardent desire to be united to them. He proposed however to go to the Princess in feminine attire, if the gardener's wife would conduct him to her, to which she agreed. They then proceeded together (Susce in female apparel) and the moment they saw the Princess, the gardener's wife introduced him as a female named Suscelekha^a of great virtue desirous of serving her. Quite pleased with the offer, she engaged her. Soon after he entered into a conversation with the Princess, and enquired why she abhorred men, to which she replied, "Dear Suscelekha, I do not wish to tell you my reason ; so trouble not yourself." But he went on to importune her till she was led to open her mind in words like these, "In a former birth I was a deer, and my husband was Krishna-sara (or a kind of male antelope.) While we were engaged in grazing in a certain field, a net was thrown over us by some fowler, and I at that time pregnant and unable to move, remained silent, but anxious for the safety of my husband, I proposed to him that he should make his escape, but alas ! his attachment to me prevented his doing so, and he fell a victim to the

“ fowler’s darts, Whilst expiring, he told me not to
 “ be uneasy since he was pleased to fall a sacrifice
 “ to deliver me from my troubles. After the death
 “ of so faithful a husband, I resolved to live a life
 “ of solitary virtue, for I could never endure the
 “ thought of having another partner after receiv-
 “ ing such a token of my husband’s affection.
 “ Some time after I thought of committing suicide
 “ as I was very uneasy in mind. When I had accom-
 “ plished my purpose, I took my second birth as
 “ Jateesmura, or one able to remember the ac-
 “ tions of former births, and I am resolved to live
 “ without a husband.” The man hearing all this,
 very artfully asked where her husband was ; to
 which she replied, she knew not, and as she said
 this, she began to weep, when the man assured her
 that there was a possibility of her seeing her own
 husband again. He then came to his friend Mool-
 deva who was quite taken up with the Princess,
 and related all that he had heard. Mooldeva
 being clever in the art of drawing, took an op-
 portunity to paint a representation of a doe and its
 female entangled in a net, as if to point out the
 Princess and her husband in their former birth.
 This picture represented the Princess and Mool-
 deva in a corner. When this was brought to
 her by Mooldeva, she began to weep but he
 comforted her, and Susee pretending to be en-
 raged, checked Mooldeva, but alas ! the besotted
 Princess thinking the painter was her husband
 standing before her, reprimanded Susee. He ask-
 ed her if a painter could not draw what was

now shewn to her. She said, " Yes, a painter can; " but he cannot describe the particulars of my life " which none but you know." Susee then assured her that Mooldeva was her husband, which she believing, took him to her father, who happily seconding her wish to be married to him, they were married with great pomp. Hence it is plain that the art of Drawing is very useful, as being the means of deceiving weak-minded females.

TALE XX.

On Singing.

One who knows how to sing, is esteemed an agreeable companion, for by singing he gladdens the hearts of those with whom he may be in company. It gives him the title of a clever man and secures him wealth.

ILLUSTRATION.

IN the city of Gorukha there lived a Rajah named Oocūyu-singhu who was well skilled in different arts, on which account several of the learned used to be in attendance on him constantly, much to their own satisfaction. It once happened that a songster called Kula-nidhee came from the city of Teerbhooktee and presented himself before that Rajah, and gratified him much by his songs at the time of the celebration of Hindoo worship. That Rajah therefore rewarded him handsomely, which coming to the knowledge of those songsters who were employed

under the Rajah for the purpose of singing, they became vexed and chid that poor songster, and asked the Rajah why he had rewarded him ; to which he replied, " Because I was quite pleased with his " songs." Upon this they remarked that they could sing better and give greater satisfaction if put to the trial. To this the Rajah agreeing, desired the songster to commence the trial by giving them a song, but he refused it, saying that there appeared no necessity for him to compete with vain-boasting singers since his qualifications were so well known to all who were acquainted with him. The songsters hearing this, appealed to the Rajah touching the pride he had manifested, saying that he was but a pedantic youth for boasting in the manner he had done. The Rajah concurred in opinion with them, but the songster still persisted in refusing the trial. At length he agreed that if the opposite party would commence the trial he would after that exert his powers, and that in the presence of Muhu-deva, a heathen deity. The other songsters seemed willing to agree to this, but observed that as Muha-deva was not here now, the Rajah might act as his substitute for he could give his opinion unreservedly and impartially. The songster no sooner heard this than he changed his mind, and agreed to proceed to his trial first. The other songsters replied, " You may appoint the " deer to judge how you sing." Kula-nidhee, or the songster, answered, that as deers were fond of music, they could not well answer the purpose, and that cows would be better judges of songs. It was then agreed that cows should be pitched upon. The

Rajah then remarked that the test of superiority should be this, that the cows should give up drinking at the sound of the vocal music. This being agreed to, the trial commenced; and it was concluded by the cows remaining motionless when Kulamidhee sung. So he was greeted with general applause as being the first of songsters, and the Rajah quite pleased, bestowed additional rewards on him.

TALE XXI.

On the art of being applauded and respected.

It ought to be the object of every rational being to acquire such knowledge as admits of no controversy.

ILLUSTRATION.

IN the city of Dhara there lived a Rajah, Bhoje by name, before whom a certain poet once came whilst he was at court and repeated a verse to the following effect; "Your Majesty is deserving of
"praise from the opinion your subjects have of your
"kindness, which is so great as to cause general
"peace and harmony, so that we live unmolested
"wherever we desire; but there is one thing, I regret to say I am not satisfied with, which is, that
"my wife's jewels being false have not yet been
"converted to real jewels." The Rajah hearing this, became quite pleased, and bestowed on the poet

many valuable Gems. He returned home joyfully, and the Rajah was highly extolled and respected. Thus was confirmed the saying of sages, that "a Rajah cannot be applauded except he prove beneficent."

TALE XXII.

On Backwardness in Learning.

Backwardness in learning is a mark of an evil inclination.

ILLUSTRATION.

ON the Southern bank of the River Ganges there resided a Rajah named Burraho. It happened once that an unfortunate Pundit called Bagbi-las came into his kingdom with the view of obtaining some alms from him. He went first to the Rajah's Counsellor and begged permission to appear before the King, to which the Counsellor replied, "My good friend, your appearing before the King can be of no avail, for you are a learned Poet, he an ignorant Rajah; and no value would be set on your merits. I recommend you therefore to avoid the court of the Rajah, whose inclination is not to bestow alms on any." The Poet after listening to this, replied, "Though the Rajah be ignorant, yet I doubt not he will be gratified to hear my Poems recited." The Vizier however remarked, that he paid no attention to verses that were read to him, nor did he desire to reward any one, and

was unworthy of a visit. He therefore dissuaded the poet from going to see him. The Pundit proudly answered, that his poems were so very entertaining as to be calculated to please the most callous. The Vizier finding the man so determined, granted his request. Introduced to the royal presence, he read a couplet setting forth the praises of the King for having defeated his foes and won many battles. The Rajah whispered to the Vizier that the pundit was merely using flattery, but the Vizier replied, "whatever his words be, he deserves a reward." The Rajah seemed to take no notice of this saying, but on the contrary said, that when money was to be expended, he did not wish to be thus flattered. The Pundit then went away in sorrow, particularly for having gone to an Ignoramus. From that moment he resolved never to study poetry. The Vizier at this time gave him every consolation, saying, "Be not disheartened that a stupid Rajah has slighted your knowledge, but continue to improve in your poetry." Having said this, the Vizier rewarded him, but returning home, he forgot that advice, and very foolishly began to neglect his studies and thereby fell back in his composition.

TALE XXIII.

On Ignorance.

He who neglects his duties in youth, and spends his time idly, is reckoned a slothful and insignificant person ; and though he be possessed of wealth, yet it can be of no avail to him, for money or jewels can never be esteemed equal to learning.

ILLUSTRATION.

THERE lived in the reign of one Teerbhookt Rajah, a certain ignorant brahmun named Rabidhur, who though fortunate in every respect, yet used to be ridiculed by his brethren for his stupidity and want of knowledge. In these circumstances he began once to think, that though illiterate men valued outward appearances and decoration much, still nothing but learning could be esteemed valuable, for without it every thing else was useless. He therefore deemed it prudent to resolve to educate his son as it was proper a father should do. He engaged a teacher for him, but at a scanty salary. In process of time when his son commenced to study, the boys of his class used to call him a brute, which so affected him that he lost no time in applying diligently to study till he had finished his education, when, his father quite delighted, brought him to the Rajah of that country, who asked him what he had to say and invited him to speak freely. Greatly delighted at this, he addressed the Rajah in the Sanscrit language but quite incorrectly,

which caused the Rajah and his learned attendants to stare him full in the face, and treat him with contempt. This led his son to ask why they behaved so improperly towards his father, for, said he, though he is reckoned ignorant yet he is not so; on the contrary it is you who show your ignorance in not understanding him, for he meant to ask the Rajah's assistance. This speech was greatly applauded, and duly rewarded. Hence the saying that learned children are an honor to their parents.

TALE XXIV.

On crafty Knowledge.

He that is full of craft and practices deceit, displays a meanness of character and a servility of disposition.

ILLUSTRATION.

IN the city of Goruckpore there lived a Rajah, Godysingh by name, who desired a certain brahmun to read a book entitled the Chundoo, or the life of Doorga. At this time a brahmun, named Dharwa, who was very handsome, appeared in gorgeous attire with a bird in his hand and with his forehead dotted according to the Hindoo fashion. Seeing the Rajah, he uttered a few words very ungrammatically, upon which a Pundit, Soobunkur by name, one of the Rajah's ministers, also came forward and delivered a few words as the other had done, for which all the pundits censured him. The Rajah hearing

this observed, that they who were illiterate were not worthy of admission into any society, and that they who being clever used craft, were to be deemed servile.

TALE XXV.

On Laughing.

He who is able by gestures or otherwise to make others laugh, is termed a jovial fellow.

ILLUSTRATION.

IN the city of Kanchipore there lived a Rajah, Sooprutap by name, in whose dominions four thieves were once detected, and being brought to trial before the Rajah, were sentenced to death. It happened that four of them being taken to the place of execution, when three had been executed, the fourth began to think, that to endeavour to preserve life would be highly praise-worthy. He therefore solicited the executioner to postpone putting him to death till the Rajah appeared, who was expected in a few minutes, whom he would endeavour to please and thereby secure his pardon. The executioner hearing this, observed to him that he must be an idiot to think of a reprieve after sentence of death had been passed on him. The thief replied, "Why do you not wish to give me the advantage I seek when I mean to try my own faith?" The executioner on this went to the Rajah and related the thief's wishes. The Rajah agreed to his being

brought before him. As the thief was going to the Rajah, he artfully sowed some seeds on the banks of a pond belonging to the king, and then addressed him thus, "Sire, I appear before your Highness with the view of entreating that some of your attendants may be ordered to sow seeds in your Highness' garden;" to which the king replied, "Thou art permitted to sow seeds;" but observed he, "Sire, I have no right to do so, for if I had, I should not have been so poor; to sow seeds is an honour belonging only to such as are not thieves." The Rajah then remarked, that he could not take on himself to sow the seeds, for during his father's life, he had been in the habit of stealing money for the poor. The thief now begged that the Vizier might do so, but he made an excuse and said, "I now recollect to have robbed the Rajah." At last the thief pitched on the pundits, but they averred that even they were not honest, having taken medicinal pills without permission. The thief then began to regret that no one was found guiltless, and asked the Rajah, why he should be executed, whilst all others were in some measure dishonest. The Rajah hearing this, felt quite pleased, and revoking his sentence, said to his Vizier, "This man, though guilty, has declared nothing but the truth, I shall therefore release him, and give him an employment, as I am pleased with his wit." The thief now reprieved, was engaged by the Rajah, and a man who saw the transaction exclaimed, that though a thief might be culpable, yet his talents and skill might render him worthy of pardon.

The Vydaputee Pundit having finished his account of the third book, began with the fourth at the request of Muha Rajah Shib-shinga. The Huricole Rajah again said, "O Sage, I have known different sorts of men, but never heard anything about humanity;" to which he replied, "Humanity consists in being kind to our fellow-mortals, but libertines know little of that virtue, as they continue to prosecute their evil deeds. As to humanity, no one can exercise it, except he has been trained up in virtue." The Rajah observed, that he had heard much against his religion and that his mind was consequently wavering; the Sage replied, "To have a right notion of the Deity, is every way reasonable, as well as to follow the religion of our forefathers."

TALE XXVI.

On Satweck or uprightness of conduct.

IN the city of Mithila there lived a person of the Kaystha caste, named Bodhee, who was remarkable for showing respect to people of rank, and for engaging himself in the service of Rajahs for the maintenance of himself and his family. His behaviour towards all his fellow-creatures was directed by a desire not to deprive any man of his right; nor did he attach himself to any other woman but his

lawful wife. He used to expend his money in religious objects and in assisting the poor. It happened that at the close of his life he was highly approved of by his fellow-mortals, who maintained that his conduct was worthy of imitation, for nothing but good conduct ought to be the object of a man's pursuit.

TALE XXVII.

On Taumseek or a deep knowledge of religion.

He who has a deep knowledge of his own Religion and acts up to its precepts with humanity, is termed a pious man.

ILLUSTRATION.

IN the city of Rarah there was a brahmun named Sree-Kuntha, who was well qualified as a poet, and honest in his principles, and who was employed to wait on the Rajah and read some poetical works to him. Once upon a time being present before the Rajah, during an eclipse of the sun, and seeing a cow seized by an alligator, he ventured to throw himself into the river to rescue the poor animal from the danger of being devoured. But as the brahmun attempted to do so, the alligator leaving the cow instantly seized him. The cow was thereby liberated, and the brahmun who had thus made himself a voluntary prey to the alligator, was highly commended by all who witnessed the transaction, particularly by his fellow brahmuns.

TALE XXVIII.

On Vinodasaya or the amendment of conduct.

He who having been found guilty of a crime, repents of it and performs religious deeds, is called an honest man.

ILLUSTRATION.

ON the bank of a certain river called Kampillu, there lived a Rajah Hemangud who had a son whom he placed next in rank to himself. It happened that from being highly honored he began to be despised, because he molested his subjects. The sages concur in their declaration that some children bring honour, whereas others bring dishonour to their parents ; but such as do the former are worthy of credit, and can command respect from others ; besides a woman who is chaste is far superior to all those who lack chastity, since that is the chief ornament of the fair sex. The Prince however, after his father's death, indulged himself in vice and immorality to so great an extent, as to defraud his fellow subjects of their rights, to practise debauchery without remorse, and to injure the innocent. This displeased all his subjects, who being of one accord, resolved to wait on him with the view of pointing out his errors and of proposing a reformation of life. At length they appeared before him and thus addressed him, " O Prince, wherefore dost thou lead a life so contrary to what thou oughtest to do ? Dost thou not know that immorality causes one's ruin

and eternal perdition? If thou art sensible of this, it becomes thee to reform thy life and thereby to ensure general applause." To this the prince replied, "What mean ye by accosting me so disagreeably?" The subjects answered, "We mean to bring you to a sense of your faults, that you may practise a different course of life, by becoming virtuous and ceasing to defraud, dishonour, and injure any one." The Prince on this wished to know what it would avail a man to become virtuous, since he had no belief in a Deity who would grant rewards. His subjects then desired him not to speak so blasphemously as to express a disbelief in the Deity, for he would surely be punished for it. But he continued to maintain his perverse opinion, and his subjects returned to their respective homes, consulting how to dethrone him and to appoint his younger brother in his room. This they at last effected. Observing his own downfall, and dreading to be expelled the country, he left it with a courtesan, and having retired into a forest, abode there with her, making use of the fruits presented by the votaries of Heathenism for their food. In the course of time being apprized of his brother's intention to come and destroy him, he thought within himself that as he had no forces to combat him, it were better for him to leave the place both for his own safety and that of his concubine. They both therefore took shelter in another forest where they continued unmolested by any of their fellow-creatures, though destitute both of food and raiment. During winter, the weather being cold, and they having no covering

except one blanket, used to make the most of it, but the woman was dissatisfied and accused the unfortunate man of having lost his kingdom through his inhumanity, for said she, "had this not been the case, you and I should have lived at ease." The Prince being grieved at this, replied instantaneously with a broken heart, "Why dost thou censure me, or advert to things, the recollection of which occasions sorrow? Dost thou not know that whatsoever is in the fate of man can by no means be averted? Murmur not because one blanket does not answer for both of us, as I am resolved to obtain one for you separately." As soon as he had spoken these words he went off to a certain house, where finding abrahmun asleep, he stript him of the blanket with which he was covered, but as he was making off with it, the brahmun awoke and cried out aloud, which caused him to run off desperately, till he reached a spot not far from his abode in the forest, where he halted and suddenly meditated on the impropriety of his conduct, which led to his feeling due remorse and praying to Providence for pardon and to a determination to reform his conduct. This induced him to part with his concubine whom he desired to depart. Greatly surprised at this request, she went away to some unknown place. The Prince from that instant began to lead a penitent life, to shew much sorrow for his past transgressions and to invoke Providence for forgiveness which rendered him an object of regard; for all those who saw him

praised him, and conferred on him the title of a real Devotee.

TALE XXIX.

On the sad effects of Riches.

THAT riches occasion nothing but evil is an undeniable fact, for whoever lives in the pursuit of wealth, leads a life different from that which a wise man would live, for he might either seek honour or remain in ignorance on the strength of his riches; otherwise he might be covetous, if not self conceited. We shall first treat of the life by which a rich man may be honoured.

If a man who has amassed wealth, be free hearted, and distribute his riches alike for the maintenance of others, as he would for his own, such a one may fairly be termed an upright man, but not otherwise, as the following example will shew.

ILLUSTRATION.

In the city Pandooputtun there lived the counsellor of a certain Rajah, called Muha Raj Deyā, a Kshetriya, who was a wealthy man, and who thinking that the distribution of his riches among his brethren, more particularly the poor, would be the only means of acquiring the character of an honourable life, ceased not to show his attachment to his fellow-creatures and his benevolence, by helping all such as needed assistance, for which

kind, act he was lauded throughout the country in which he lived, and his fame spread so far, that those who knew him not, came to him for support. They were chiefly brahmuns, to whom he used to prove even more favorable than to others, for they derived their support entirely from him. He was not only remarkable for his humane disposition but was eminently learned, and so at once combined the character of an honourable, wealthy man, whose life closed with full comfort, and after whose death they who survived him averred, that a life like his was at all times to be preferred to any other.

TALE XXX.

On Ignorance.

He who lays out his own money in the hope of obtaining that of others, is termed an unjust, unprincipled man ; and he who is unacquainted with religion is called an idiot.

ILLUSTRATION.

IN the city of Oyudya there resided a banian named Pruchoordhin, the son of Bhooreebusoo, who on obtaining the wealth of his father, questioned the Pundits as to how his father came to be wealthy. They answered by commerce alone, as it is said in the shasters that by self-exertion knowledge is acquired ; by being in the service of a prince, one is honoured ; by being charitable he is esteemed,

and by traffic is made wealthy. At this the banian asked particularly what was meant by traffic, to which this answer was given, It signifies those transactions in which men purchase goods and dispose of them to profit. The banian hearing this, formed a resolution to lay out a certain portion of his wealth in trade, and accordingly did so. Upon this, the people of his neighbourhood began to extol him, and to say that he was not such a one as his father, whose character was remarkable only for meanness. Besotted with this flattery, he became extravagant, till he found himself ruined and reduced to the lowest stage of misery, when he thus addressed himself: " Ah ! had I been a little more careful in the preservation of my wealth, I should not now have been in such miserable circumstances."

TALE XXXI.

On Covetousness.

A covetous man is one who being rich is still in the pursuit of wealth, and covets that belonging to his fellow-creatures.

ILLUSTRATION.

IN the city of Beejynugur there lived a gardener named Kriteckoosul, who by preparing garlands of flowers and selling them to advantage, had amassed some money, but he seemed dissatisfied, for he engaged himself in the service of a certain chief to whom

he used to present garlands daily, and by whom he was at last handsomely rewarded. But still dissatisfied, he thought of raising some more money by trade in which he took a delight, but his case was so very deplorable, that covetous as he was, he became tired of work, and being guilty of some crime his goods were confiscated by order of the chief whom he had served, and he was after this reduced to the greatest distress. Finding no alternative, he resumed his gardener's employment. It happened that one night as he sat on the banks of a river, he saw two bags floating down which he attempted to seize, but he heard a voice to the following effect: "Covet no more, since covetousness has already been thy ruin;" but he, heedless of this warning, stretched out his hand and took one of the bags; but as he was about to seize the other he was on the point of sinking, and laid hold of the root of a tree on the bank of that river with one hand. When the bag of which he was in pursuit was beyond his reach, being full of covetousness, he cared little for his own life and let go the root of the tree to seize the bag and sunk immediately. Hence it is evident that a covetous man pursues his covetous desires till he is met by death.

TALE XXXII.

On Carefulness.

This is remarkable in a person who accumulates wealth and secures it with great care, for his future life.

ILLUSTRATION.

IN the city of Joyuntee there lived a Rajah, Beerbikrum by name, who having accumulated some wealth enjoyed it with his children free from molestation. One night it so happened, that as the Rajah was asleep, a sudden voice awoke him, and he knowing from whence the voice proceeded, felt quite surprised. But he soon saw a pretty woman well decorated with jewels, who spoke in the same voice, and whom he asked why she was crying. She answered, "Because I am about to quit you, being the goddess of Fortune and having proved so long propitious to you." The Rajah asked why she mourned. She rejoined, merely from the regard I have for you. The Rajah now wished to know, why, if she regarded him, she wished to quit him. Because, said she, I am of a fickle disposition, never inclined to continue long in one place, and as I am about to leave you, I wish you to listen to these words, "He who is afraid of others and is a coward, must be discarded by the goddess of Fortune." The Rajah hearing this, took it to heart, and began to say, that unless he were

guilty of some crime the Goddess could never leave him. He however solicited her to prove favorable to his posterity, and she agreed to it; thus then did he by care, secure the favor of the Goddess of Fortune.

On Parsintouy.

There be nine sorts of misers as per the above-mentioned.

On Nayuk or Wantonness.

It consists of five kinds, viz. Unookool, Dukhin, Beedugdha, Dhoorta, and Ghusmur.

As for explanations of the above, there are none given by the translator lest the reader should find it tiresome to read them.

Of Unookool.

He that regards his wife, and pollutes not his body by going astray, is termed a Dukhin.

Of Beedugdha.

The person who, being blessed with fortune, regards such women as are chaste, is justly termed Beedugdha.

Of Dhoorta.

The man who likes not his own consort, but loves strange women, is termed Dhoorta.

Of Ghusmur.

The person who is a hero, learned, and wise, and not entangled by the delusions of women, is termed Ghusmur.

On Beatitude.

This, according to the opinion of some, supposes pleasure to arise from worldly pursuits, but according to others from a sense of man's obligation and peace of mind. There are three sorts of Beatitude, viz. Neerbundhee, Nispriha, and Lubdha Sidhee.

Of Neerbundhee.

Those who are exempt from worldly pleasures, and attend to the instruction of their spiritual instructors, are blessed with Neerbundhee.

Of Nispriha.

This is a great blessing, and consists in a man's being truly charitable, and thereby enjoying peace of mind.

Of Lubdha Sidhee.

This means the duty of hating what has been already tasted.

FINIS.



